Lutheran Herald

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Laymen's Sunday--October 20

Who can separate his faith from
his actions, or his belief from his occupations?
--Gibran

Free In . . . From . . . For

Thoughts for Laymen's Sunday

The great paradox of the Christian religion is that it is a bondage which hides the only true freedom man can know on this side of eternity. No one has understood that better than the Apostle Paul; remember how he called himself a "bond-servant," even a "slave," of Jesus Christ. Yet he knew that the bonds he had accepted were holy, happy, dear. For they replaced other bonds, bonds which he could not himself have broken. Freed in Christ from those bonds, he happily accepted the status of the bonds of love.

So the one who is bound to Christ is free in Him, free from the bonds of sin and death.

But free for a purpose: to know God, to enjoy Him here and in eternity, and free for service. It is in that framework the Christian places his whole life; that bound freedom makes a life of service absolute.

Free for service. What sort of service? Whatever Christ who freed you and to whom you are bound places before you: service of hands or mind; in places high or low; of the sort that is in the public eye or in the hidden obscurity which the eye of God alone sees.

That is what we mean by "Christian vocation." It ennobles every deed and humbles the doer. It places "In Jesus' Name" over each sunrise and paints across the red of every sunset the words, "Praise Be to Thee, O Christ." It reaches out in reverent concern to the needs of others. It finds in the unselfish satisfaction of those needs the true satisfaction of a life lived at peace with God, with self, with others.

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Cover—Quotation from "The Prophet" by Kahlil Gibran, published by Alfred A. Knopf, Inc., N. Y. Picture by RNS.

Lutheran Herald

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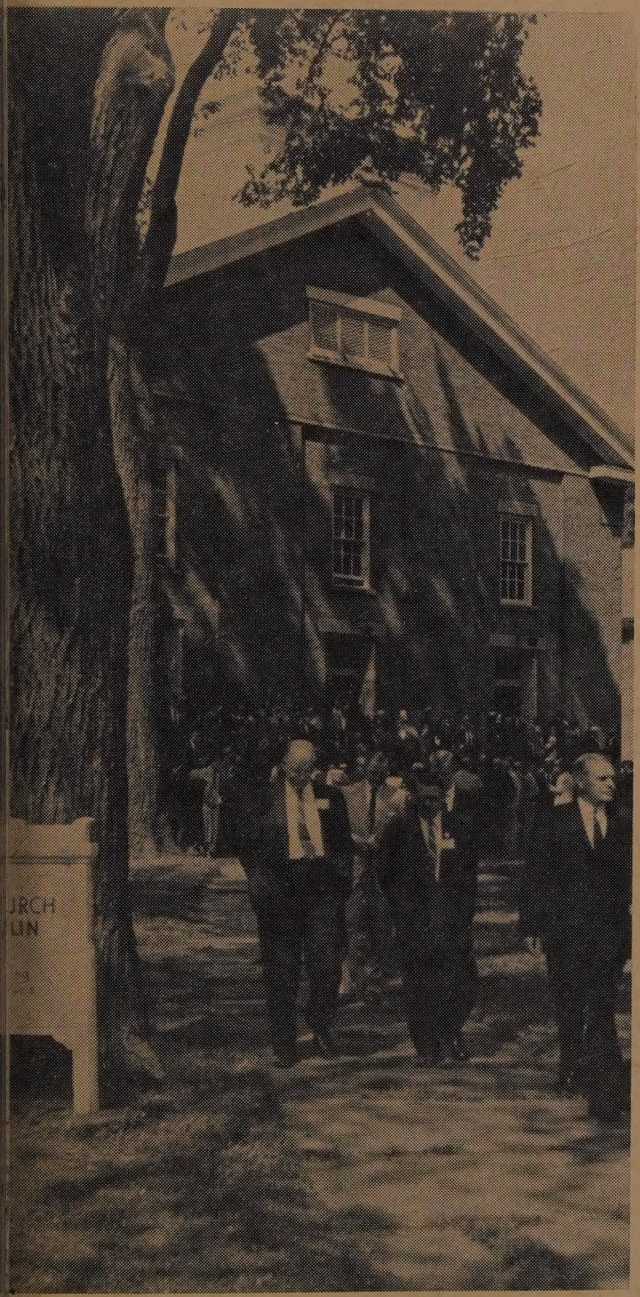
The Oberlin Conference on Faith and Order showed that the Christian Church has

Diversities and Divisions--Yet Unity



Delegates to the Conference leave First Church in Oberlin after attending services.

". . . By schisms rent asunder, by heresies distressed; . . . Yet she on earth hath union with God the Three in One."

This hymn confession of Christians came to life September 3-10 on the campus of Oberlin College in Ohio at the first North American Conference on Faith and Order.

Meeting there under the sponsorship of the World Council of Churches and its affiliates, 400 delegates, observers, and consultants studied, planned and worshipped under the theme, "The Nature of the Unity We Seek."

Just the outward appearance of the delegates told a story of diversity. Eastern Orthodox priests in beards and flowing black cassocks mingled with Methodists and Presbyterians in business suits and Lutherans and Anglicans in clerical collars.

Diversities of faith came to the forefront as the conferences set about its task of studying the doctrinal basis of the Churches which were represented there. There were sharp differences of opinion expressed in almost every discussion section. Anglicans and Orthodox delegates contended for the merits of the Episcopal form of church government, while Congregationalists and Lutherans found themselves united on a parish-centered polity. In other groups, Lutherans found themselves paired with Anglicans in contending for the regenerative power of Baptism. Southern Baptists in this same section found that for once they could side with the Orthodox delegates in stressing immersion as the most Scriptural mode of administering the Sacrament.

The "divisions" were obvious. For there were 34 U. S. and 5 Canadian churches represented at Oberlin. Each of them is a Christian Church. Each of them exists on North American soil. Yet each of them is a separate entity. The church is divided.

In spite of diversities and divisions, however, the Faith and Order conference was called because of the expressed longing in the churches for a unity.

Although this was the first such conference on American soil, there have been three world conferences

on Faith and Order that preceded it. The first was held in Lausanne, Switzerland in 1927. Ten years later, the second was held in Edenburg, Scotland. The last world Faith and Order conference was in Lund, Sweden, in 1952.

The purpose of these conferences, expressed by the delegates at Lausanne, is the same today: "—to draw churches out of isolation into conference, in which none is to be asked to be disloyal to or to compromise its convictions but to seek to explain them to others while seeking to understand their points of view."

The Oberlin conference has been in preparation for two years. More than 300 local inter-denominational "ecumenical conversations" have been in progress. In sixteen regional areas (in such widely separated places as Saskatoon, Sask. and Austin, Texas, New York and Honolulu), small groups of 15 theologians, pastors, and laymen have been studying the theme and its subdivisions. Each of these area conference groups prepared a statement, which then became the basis of one of the sections of the Oberlin meeting.

Symbolic of the many hours of labor that had gone into these area statements is the title under which they were published, "Gist and Grist." Some of these reports were in the form of a survey, such as the one from the Minneapolis group. In this area, a survey was made of the religious beliefs of more than 5,000 clergy and lay people of the Church on vital doctrines of the Christian faith. The results of the study were astounding in many respects. The extent of agreement was "surprisingly large," according to the report on beliefs concerning Christ, the church, and the Lord's Supper. Differences showed up in beliefs about the Bible and Baptism.

The three main divisions of the theme of the Oberlin conference were these: The Nature of the Unity We Seek: (1) In faithfulness to the eternal gospel; (2) In terms of organizational structures; and (3) In view of cultural pressures.

Twelve "sections" of 30 members each attacked such knotty areas of differences among the Churches as Baptism into Christ, the life of the congregation, authority and freedom in church government, racial and economic stratification, and variations in denominational polities.

Adding inspiration to the conference and fuel for the discussions were a series of lectures on aspects of the theme given by leading theologians of the Christian Church in North America.

Each day the sections met for several hours at a time and hammered out their statements of the agreements and the disagreements of the Churches. As a test of the response, temporary reports were read to the division meetings one day and then went back for more work before being put into final form. The section reports were not presented for final approval by either th division or plenary sessions. They are reports to th Churches coming directly from the 30 men who repr sented them in each section.

As a summary of the entire conference, a 1,000-wo "Message" was written by a committee appointed Oberlin. This message, contrary to the other repor was accepted by the entire conference as its message the cooperating Churches. The message affirms aga the unity of the Church in its Lord when it says, "W are claimed for this unity as we confess with one voi that 'while we were yet sinners Christ died for us' a as we acknowledge Jesus Christ as Lord to the glory God the Father."

At the same time the message exhorts the Churches continue to search for ways to express in a visible w the unity which they feel already exists in Christ. It al urges that the Churches continue "conversations" th will foster the spirit of unity in the future.

Characteristic of the frankness with which platfor speakers and discussion participants spoke at Oberl were the statements of Lutheran Bishop Hanns Lil who preached at the "Service of Ecumenical Worshi on Sunday evening. Calling for a rethinking of ecume cal activities, the Bishop questioned the importance "apostolic succession" of the clergy claimed by so Churches. His sermon occasioned a sharp rejoind the next day by Orthodox Bishop Athenagoras.

A warning note against too simple a solution the Church's problem of disunity was sounded ma times at Oberlin. Typical were the words of Dr. Vis 't Hooft, general secretary of the World Council: " is a dangerous misunderstanding to think that t only alternative to disunity is a monolithic, centralize and imperialistic Super-Church, a sort of ecclesiasti Leviathan."

Rather, he said, "We are called to manifest th wonderful combination of authority and freedom unity and diversity, of partnership in the call of G and variety in gifts of grace which is described in Corinthians 12."

At least two books to be published soon will conta the official reports of the Oberlin conference. The hea of Churches already have the message. The reports the sections will be made available for study in the co gregations all over the continent. In this way as w as in the effect on the persons who attended, the resu of Oberlin will be felt for many years to come.

The divisions of the Christian Church are obvio The diversities are often evident and sometimes ov emphasized. But the unity of the Church of Jesus Chr is also deeply felt and strongly desired, if Oberlin righ interpreted the spirit of the present day.

thrilling experience

of theological sharing, so say

The Lutherans at Oberlin

William H. Gentz

"What do the Lutherans think?"

This was a question asked often at the North Ameri-an Conference on Faith and Order sponsored by the World Council of Churches and affiliates September -10 at Oberlin, Ohio.

And likely it is a question which is being asked again s our delegates and observers return to their home nurches this month.

Roughly 10 per cent of the 400 participants in the)berlin conference were Lutherans from the United tates and Canada. Seven of these were from The Evan-elical Lutheran Church.

Twice during the conference, the 18 representatives of ne Churches that in 1961 will become The American utheran Church (the ALC, ELC, and UELC) met over offee cups to share their impressions.

"A thrilling experience of theological sharing" (as ne participant put it) summarizes the opinion that as expressed by the Lutheran participants in this ecu-nenical study conference of 39 Protestant and Eastern)rthodox Churches.

Many of the Lutherans confessed that they came to ne conference hesitant about what to expect. This was especially true of the ELC representatives, since this was the first conference since they became WCC members. (The ELC was received into full membership at the Central Committee meeting in New Haven, Conn., in August.)

As the eight days of the conference wore on, Lutherans at Oberlin learned much in understanding and appreciation of their brethren of other Churches.

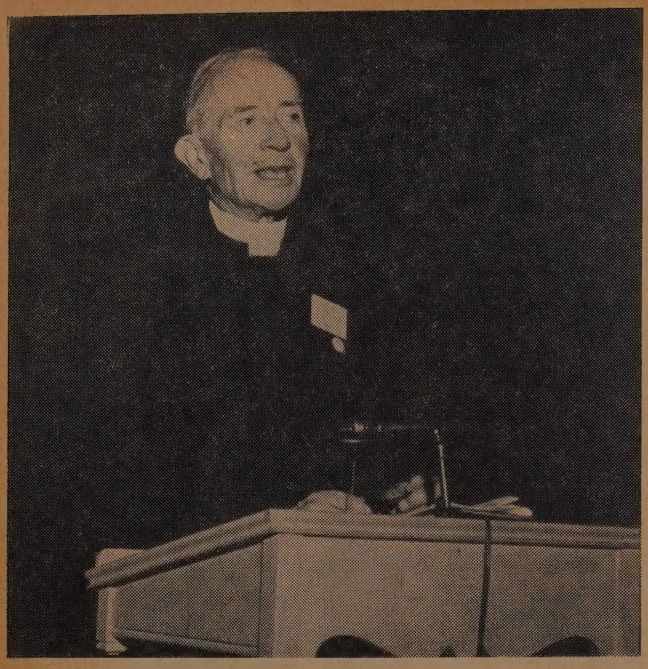
The overwhelming Lutheran impression was that this conference (the first of its kind in the U.S.) was a "fair, honest, and serious attempt to get at the theological basis" of the Church and its work. Under the theme, "The Nature of the Unity We Seek," the 400 members of the conference heard lectures, Bible studies, and papers on the theme and its three sub-divisions. Every day for several hours (and sometimes into the wee hours of the morning) twelve smaller "sections" attacked the basic studies of the conference.

Some Lutherans stated that they had believed previously that the World Council of Churches was dominated by liberals in theology and that there would be no chance for a conservative, Biblical witness. This they found to be far from the truth. "There is a real respect for the Lutheran voice here," one participant stated. "I was very pleasantly surprised."

There was, as might be expected, much doctrinal disagreement as representatives of such widely divergent Churches as Quakers, Roman Catholics (there were two at Oberlin), Greek Orthodox, and Lutherans met in one room.

But even the fact of these differences gave courage to some of the Lutherans who were there. "This means

Dr. W. A. Visser 't Hooft of Geneva, general secretary of the World Council of Churches (right), is shown with the Rev. Paul S. Minear of Yale University.



Protestant Episcopal Bishop Angus Dun of Washington, D. C., was chairman of the conference. In a keynote address he made a plea for frank and honest discussion of religious differences as well as similarities.

that there are some high hurdles to union in the Protestant Church," one man pointed out, "so high that one almost despairs. Yet this means also that there is no easy road to church union that can bypass theological issues."

As Lutherans from the various discussion groups compared notes they agreed that there were some "ecumaniacs" at Oberlin too. That is, those who want union at any price. But such are in the minority in leadership in Protestant Churches today. Those who met at Oberlin did no glossing over of the differences that exist between the Churches. They spoke plainly and avoided words that have double meanings. They faced squarely the theological elements that divide as well as those that unite the Christian Church today.

There was no attempt at Oberlin, Lutherans found, to settle for a "least common denominator" theology. Yet they were surprised, too, to find the wide areas of agreement that there are on very vital doctrines.

Another impression expressed by Lutheran participants was the change in theological climate that has come over the Protestant Church in America. One man recalled a meeting he attended some 30 years ago when the extremely liberal Christian thinkers were in leader-

These four churchmen were leaders of the Conference on Faith and Order. They are, left to right: Dr. Eugene Carson Blake of Philadelphia, president of the National Council of Churches, the conference's vice chairman; Episcopal Bishop Angus Dun, chairman and keynote speaker; Dr. Emlyn Davies, pastor of Yorkminster Baptist Church, Toronto, Canada, vice chairman; and Dr. Paul Minear of Yale Divinity School, New Haven, Conn., program and study secretary.

ship. "The Bible-based talks, studies, and lectures w have heard at this conference would have been laugh out of existence," he said.

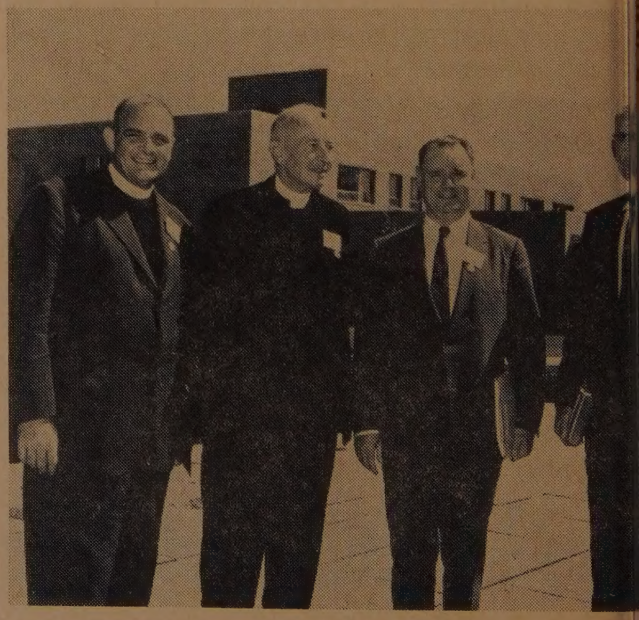
Even on the controversial subject of the Sacramen Lutherans were surprised to find so much agreeme among Protestants. The stress in discussion groups th found was on "the act of God" that takes place in bo Baptism and the Lord's Supper.

Although at times discussion groups seemed to pr ceed very slowly, without much progress in eviden there were other "great moments," as one Luther described it, "in which one felt the presence of t Holy Spirit." As study section participants from t several Churches searched into the New Testame background for their conclusions, he declared, "The hea of the Gospel bubbled up out of the discussion group

All Lutherans seemed to agree that the Oberlin co ference made a serious attempt to get at a Scriptur basis for its work. Time and again the New Testame concepts and images were examined as the participan hammered out the "statements" that will be referr to the member Churches for further study.

There were moments of confusion; there were m ments of despair. But the consensus after the Oberl conference was over was that Lutherans felt very mu "at ease" as they discussed theology with other church

Or, as one Lutheran summed it up, "We belong a conference like this. I'm glad we were here."



The hymn is a melody in the individual heart;
hymnody is the harmony of brotherhood.
Louis F. Benson

That Hymnbook-II

L. N. Field

In an effort to square ourselves with hymn lovers who have made recommendations and have perhaps been disappointed, we would like to solicit their sympathetic attention to some of the difficulties that beset hymnbook makers.

Hymns are dynamic and fascinating things!—far more so than many a one, including sleepy pew sitters, might suspect. But they can be troublesome as well as tantalizing, and they can get out of hand. For these reasons, they have to be watched and re-studied constantly, even in hymnbooks as conservative and carefully edited as most of our Lutheran hymnbooks are.

For instance, how long ought we continue to sing: "O love, thou bottomless abyss"! as we do in our own *Lutheran Hymnary,* number 478? The Bottomless Abyss has had a far different connotation than that, all down the years. And there are almost a hatful of similarly inept and grating phrases, particularly among translations.

Or how long must we continue to offer prayers for the dead, as we have been doing in *Lutheran Hymnary,* number 601, vs. 19, ever since 1913? Fortunately this hymn lapsed into rigor mortis from the very start, due to its unsingable melody, but it is still there! Once a hymn gets into a hymnbook and has sung itself into inertia, or into acceptance because of the melody or its opening words or theme, it is extremely difficult to get it out again, no matter how obviously it needs to be deleted or at least doctored.

Translations are particularly a problem, because good ones are hard to arrive at. Let the reader try his hand at one and see! Since our own is a hymnary transition hymnbook, it has more than its share of them, especially from the Scandinavian. Its editors had the problem of producing translations in quantity almost on the spur of the moment. That is not fair to expect, and it is a wonder what they were able to do in about six years. Poets are born, not made, and it takes six years just to get them ready for school!

To see their handicap, one needs but glance through the efforts that preceded them in such beginning volumes as *Christian Hymns* (the old Norwegian Synod) and *Church and Sunday School Hymnal"* (the old United Church), way back in 1898. Or the little red hymnbook edited by D. G. Ristad, who was truly a pioneer! Many of these were crude and painful indeed. *The Lutheran Hymnary* rescued many lovely hymns for the English language, and missed many more. The "new" *Concordia* that came out in 1932 rescued some more, and did some polishing. More are still waiting to be transplanted properly into the English-singing world.

We on the Commission for the new inter-synodical hymnbook also tried our hand at transplanting, and with some success. Some hymns got in on their own power, others we polished, and we even succeeded in finding acceptance for a few brand new ones from sources hitherto unfamiliar to many who are reading these articles. All in all, it is this writer's conviction that the Commission was very fair and that the ELC got full consideration.

Our only regret is that we did not get a twenty years' head start on that hymnbook. And we should have followed the suggestion made by Dr. Gullixson at one time, that one or two men be given a full year's leave of absence to do nothing else but concentrate on this new hymnbook and our contribution to it. It is hard to preside over a large western district and at the same time travel back and forth halfway across America to get to endless committee and sub-committee meetings; or to teach large seminary classes, or shepherd big and ambitious congregations, and at the same time do research work and do justice to a hymnbook effort as far-reaching as this one has proved to be. Nevertheless, we have been blessed and successful, and we thank God for it all.

But going back to translations—how we struggled with some of them! For instance, the opening line of a hymn like Landstad's, "There Many Shall Come From the East and the West" (L. H. 239). The reader can see the clumsiness of these opening words. We could not change the line radically, because the line identifies the hymn. It shows how important even one line of a

hymn can be. The commission finally settled for *Full* many shall come," etc., which in the estimation of some of us is not one whit better. But this lovely hymn got in.

As another example, we struggled much more with "Despair Not, O Heart, in Thy Sorrow" (L. H. 595). It is a funeral hymn going way back to Prudentius in the 5th century, set to an interesting melody which in its original plainsong form also goes way back in time, perhaps as far back as the text. At the present time it is found only in our *Lutheran Hymnary* and *Concordia.* It should have gotten into the new book. The original Latin is rich in comfort and phraseology. But we could not make it sing properly in English. First I struggled with it, then Dr. Horn joined me, and we still could not make out of it anything but a clumsy, wooden thing. O. T. Sanden ("Sanden" is a nom de plume) apparently the only one heretofore who has worked with it.

He was, in this writer's estimation, one of the best translators that helped with the *Lutheran Hymnary* (see for instance L. H. 406, "How Fair the Church of Christ Shall Stand," though the translation is spotty). But let the reader turn to L. H. 595 and count the grammatical errors and unsatisfactory phrases, and he will see the need for a better rendition. Furthermore, his is a translation of a translation and therefore two steps removed from the original. So that one must ask: Is it Prudentius the Roman, or Hegelund the Dane, or Sanden? We finally had to give it up.

Honor Roll Congregations

September 1956 to September 1957

The following congregations have subscribed for LUTHERAN HERALD for every family unit:

Congregation	Pastor
Melo Lutheran Church Angus, Minnesota	M. R. Sucher
Our Savior's Lutheran Church Argyle, Minnesota	I. Murray Johnson
Scandia Lutheran Church Beltrami, Minnesota	L. S. Gjerde
Bigfork Lutheran Church Bigfork, Minnesota	Olaf J. Engh
Winchester Lutheran Church Borup, Minnesota	Archie Lovaas
Trout Lake Ev. Luth. Church Bovey, Minnesota	R. E. Bey
Grace Lutheran Church Brandon, Minnesota	Milton A. Aarsvold
Florida Lutheran Church Canby, Minnesota	P. M. Trelstad (temp.)
Our Savior's Lutheran Church Castle Danger, Minnesota	T. O. Hill
Pilot Mound Lutheran Church Chatfield, Minnesota	S. T. Severtson
Dilworth Lutheran Church Dilworth, Minnesota	Ray Melheim
Bygland Lutheran Church Fisher, Minnesota	Clayton C. Engan
Blue Earth Lutheran Church Frost, Minnesota	M. P. Kaatrud
Keene Lutheran Church Keene, Minnesota	Carl W. Holm
North Prairie Church Lanesboro, Minnesota	S. T. Severtson
Grace Lutheran Church Luverne, Minnesota	O. C. Brenna (Temp.)
Calvary Lutheran Church Park Rapids, Minnesota	M. G. Berg
South Immanuel Church Rothsay, Minnesota	A. W. Sorensen
Sundown Lutheran Church Springfield, Minnesota	J. O. Jovaag
Our Savior's Lutheran Church Spring Valley, Minnesota	W. J. Pilgrim
First Lutheran Church Stephen, Minnesota	I. Murray Johnson
St. Petri Lutheran Church Stephen, Minnesota	I. Murray Johnson
Atlanta Lutheran Church Ulen, Minnesota	Carl W. Holm
Our Savior's Lutheran Church Warren, Minnesota	M. R. Sucher
Bethlehem Lutheran Church Waskish, Minnesota	Gerhard O. Lingen
Bethany Lutheran Church Windom, Minnesota	Robert C. Maland
Elgin Lutheran Church Elgin, Iowa	Dennis Stutrud
Fjeldberg Lutheran Church Huxley, Iowa	M. H. Rye
Bethlehem Lutheran Church Inwood, Iowa	Joel Njus
Kanawha Lutheran Church Kanawha, Iowa	Perry Sampson
St. John's Lutheran Church Kanawha, Iowa	Perry Sampson
Trinity Lutheran Church Ottosen, Iowa	Harold E. Mountain
Lake Ev. Lutheran Church Renwick, Iowa	Orville L. Olson
St. Paul's Lutheran Church Rolfe, Iowa	Irving N. Tande
Bethlehem Lutheran Church Slater, Iowa	Leo O. Bjorlie
Grace Lutheran Church Spirit Lake, Iowa	F. Wm. Hilker
Faith Lutheran Church Janesville, Wisconsin	O. B. Anderson
Our Savior's Lutheran Church Merrill, Wisconsin	M. H. Quail
Bethesda Lutheran Church Racine, Wisconsin	T. S. Hanson
Gjerpen Ev. Lutheran Church Valders, Wisconsin	Jerry E. Moe
Our Savior's Lutheran Church Valders, Wisconsin	Jerry E. Moe
Valders Lutheran Church Valders, Wisconsin	Jerry E. Moe

(Continued on page 93

EDITORIALS

Now That We Are In

Representatives of the ELC have had their first taste of the World Council of Churches. Although the reactions were somewhat varied, as might be expected, the first taste was good.

Eight leaders of our Church and the writer of this editorial attended the North American Faith and Order Study Conference at Oberlin College in Ohio, September 3-10. ELC delegates to this conference of 34 U. S. and 5 Canadian Churches were Dr. F. A. Schiotz, Dr. S. C. Eastvold, Dr. E. Clifford Nelson, Dr. C. K. Preus, Dr. Warren Quanbeck, Dr. Alvin Rogness, and Dr. O. K. Storaasli. Also in attendance was Dr. Keith Bridston, an ELC pastor who has recently accepted an executive post with the WCC.

There was no little apprehension in the minds of ELC delegates to this conference, since our membership in the WCC was only one month old and our experience at such gatherings was very limited. In the back of our minds also were the questions concerning the WCC which have been raised through the years in our Church and which have delayed our entrance into the Council.

Lutheran reaction to Oberlin is given more in detail in a story in this issue of LUTHERAN HERALD. Here we would like to give some of our own impressions.

First, we were impressed with the seriousness with which almost everyone at the conference was attempting to get at the basic theological issues involved. This was true even in sections such as those which discussed the problems of church unity in the face of cultural and economic factors today.

There was little of the boasting spirit that says, "Our way is the only way" on matters under discussion. There was some of it, for example the official report of the Eastern Orthodox Church that says in effect the way of unity is back to their Church, the only one that has never been divided. There was some boasting in the discussion groups, some of it no doubt by Lutherans. But most of it was said in good faith and spirit. Overall, the attempt was made to search out, "What is God's way? What does the Scripture say? What has the Church as a whole said on this through the centuries?" All in all, Oberlin seemed to us to be a real demonstration of a Christian spirit in discussions and conversations on difficult theological matters.

Secondly, we were impressed with the broad base of the conference. More than 300 local communities had started the "conversations." Sixteen area conferences had spent study hours on the various topics for more than two years. In some cases they attempted to get at the opinion of thousands through surveys. These were no hurried generalizations. These were attempts to express the faith of the Church. The base was broad, too, when one considers who was at Oberlin. All points of view were represented. There were Quakers and Anglicans; Salvation Army and Eastern Orthodox; as well as the more moderate churches in between. There were also observers from Churches which do not belong to the Council, such as the Roman Catholics and Missouri Synod Lutherans. These men also had participated in the area meetings.

The broad base of the WCC and its work was also evident in the forms of worship used at morning prayer. There was quite a difference, as might be expected, between the order used by the Rumanian Orthodox priest and that used by the Southern Baptist minister. Yet even here, in the widest possible differences of setting, one could recognize similarities in entreaties, agreements in felt needs, agreements in faith.

Thirdly, we were impressed with the leadership of the Christian Churches in America today. If Oberlin is a fair sampling, and we have no reason to doubt it, the Christian Church is in good hands. We would not agree with all, of course. In many we would be quite disappointed. (But is this not also true in the Lutheran Church?) With the great majority we found a real evidence of spiritual strength. The Churches are searching for truth, based on sound scriptural study. They, as well as we, are anxious to be faithful to their Lord and Savior and to the commission which He has given us all. The platform speeches given at Oberlin showed deep insights into the will of God, fresh and living dedication to Jesus Christ, and earnest desire to seek the unity of the Church. The leaders of the Church are well aware that pious sentimentalism is dead. Our world needs a virile Christian witness. Everyone seems to be concerned that we learn better how to give that witness and that we know better Him to whom we witness.

Oberlin was our first experience within the framework of the WCC.

Personally, it made us thankful that we are in.

W. H. G.

Something New Has Been Added

On the first day of October (the date of this issue) the annual LUTHERAN HERALD *Subscription Campaign* gets under way. The subscription department has perfected a simplified plan for this year's Campaign. Announcements and materials have gone to every pastor and congregation in the Church. This editorial is addressed to our present readers. With it go the hopes and prayers of the staff of the paper that the Campaign may be exceptionally successful.

"Something new has been added" this year. A drastic change—the first in many years—is being made in the character of the Campaign. It involves a two-fold departure from what the Church has become accustomed to.

In the first place—and of most immediate importance—the October Campaign is attempting to take some of the load off the pastors of the Church. It has long been a source of concern to us that it has been necessary to ask the already too busy pastor to head up the Campaign in his congregations. This year it is recommended that the entire Campaign be turned over to some organization in the congregation, such as the Luther League, the Lutheran Daughters of the Reformation, the Brotherhood, or a women's group. The subscription price is $3.00, of which the organization conducting the Campaign will keep 50c.

Let us suppose that Congregation A turns over the Campaign to the Luther League, whose members are successful in securing 200 subscribers, new or renewal. The Leaguers turn in to the pastor or church office their subscription lists and money. A master list is prepared and sent to LUTHERAN HERALD, together with a check for $500. The remaining $100 go to the Luther League.

This is, as already remarked, a rather radical change. However, we are sure that it will prove popular and that it will receive the wholehearted support of the people of The Evangelical Lutheran Church. So much for the month of October.

There is, however, something further to be said about the efforts being put forth to increase our circulation. At the present time we have 85 Honor Roll congregations (listed elsewhere in this issue). Every home in each of these congregations receives LUTHERAN HERALD, the payment being made directly to us by the treasurer of the congregation.

The "Honor Roll" approach to circulation solicitation has become more and more important in recent years. We are placing a great deal of emphasis on it this year.

A special price of $1.75 per subscription has been s for Honor Roll congregations. That is, if Congregatic B decides to have LUTHERAN HERALD go into all i homes, the treasurer will simply prepare a comple list of the family and single units in the congregatic and send it with the proper amount of money to u If there are 100 units in the congregation, the amou will be $175. In many cases, we know, the congregatic will encourage its members to pay whatever amou each one cares to in order to reimburse the congreg tion in whole or in part for the cost of sending LUTHERA HERALD into each home. Special envelopes have bee prepared to facilitate the carrying out of such a pla We will gladly furnish them gratis to any congregatic desiring to use them.

Such Honor Roll subscriptions may be begun at an time. We know that there are many congregatio which have their annual meetings in December. If t proper congregational action is taken, say on Decemb 10, the subscription list may be sent in as soon aft that meeting as the congregation wishes. The sam holds true if the annual meeting is held in January, if the action is taken at some quarterly or special mee ing.

We wish to stress that the October Campaign shou be carried on in any case. Suppose that our hypothetic "Congregation A," secures 200 subscriptions. Then, December or January, the congregation decides to ent an Honor Roll subscription and sends in, let us sa 350 subscriptions at the $1.75 price. The subscriptio of those who paid individually in October will simp be extended one year. In that way, there will be n lapse from October to December, when the congreg tion takes action.

To sum it all up: we are hoping that the October L THERAN HERALD Campaign will be extremely successfu We are also hoping that at forthcoming congregation meetings, many hundreds of the congregations of T Evangelical Lutheran Church will embark upon Honor Roll system of sending LUTHERAN HERALD in the homes of all its members.

We do not believe that it is necessary for us to stre the fact that greater efforts have been made the past ye or two to improve the paper than has ever before be the case. The results will have to speak for themselv Our only desire is to serve the Church as effective as possible. This we cannot do unless the paper g into the homes and is read.

Hearts Across the Sea

Of the many post-Assembly meetings, none was of more interest than the one at which the delegation from the Church of Norway met with a few of the leaders of The Evangelical Lutheran Church. Sponsoring the gathering was the Norwegian Conference of the ELC. At the close of the Evanston Assembly of the World Council of Churches, a similar meeting was held, at St. Olaf College. This time it was Luther College, Decorah, Iowa, which acted as host. The representatives of the ELC were chosen to represent, as far as possible, the far-flung activities of our Church.

The program plan followed was to select subjects of mutual interest and have them presented by one or two members of the Church of Norway delegation and one or two members of the ELC. In every instance an expert had been selected. There was plenty of time for discussion and fellowship.

Our future relationship with the Church of Norway came in for a great deal of both formal and informal discussion. Naturally, as the years have gone by, our ties have become more and more tenuous. A generation or two ago, when our Church carried on its ministry preponderantly in the Norwegian language, communication with the Church of Norway was simple. However, as we have become an altogether English-speaking Church, contacts have not been nearly so easy to maintain. The difficulty of the situation increases, obviously, as the union approaches. The American Lutheran Church, about to be born, will cross boundaries of national origin. It can scarcely be expected that a Church which is made up of bodies having German, Danish, and Norwegian roots will have any unique connection with any single European country.

Out of the meeting at Decorah, however, came some suggestions which we hope can be carried on into the new Church successfully. It was emphasized that many of our abiding cultural values have their roots in Norway. A continued connection with that land across the sea and the Church there will surely enrich the life of the new Church. It was suggested that continued interchange of students and pastors would facilitate this connection. The contribution The Evangelical Lutheran Church is making through the Preaching-Teaching-Reaching missions was mentioned. An interchange of ideas in education, stewardship, and so forth also came in for discussion.

The writer of these lines was interested in receiving a request from some of the members of the Church of Norway delegation that LUTHERAN HERALD be sent to quite a large number of leaders of the Church of Norway. Implicit in that request is, of course, the hope that such an interchange may be continued when LUTHERAN HERALD has given place to *The Lutheran Standard* of TALC.

What heartened us most of all, however, was the feeling of unity in the faith which was so apparent at the sessions in Decorah. We often speak of "hands across the sea." This was a case of "hearts across the sea." We question whether there has ever been a time when the spiritual tone of the two Churches—one European and one American—has been as harmonious as at present.

We hope and pray that the forthcoming union, so far from weakening these ties, will rather tend to strengthen them. If we can have a similar development with respect to the Church of Denmark and the various Lutheran Churches in Germany, then one of the by-products of the union will surely be to broaden the vision of our Church and cement its connections with sister Churches on the European continent.

Laymen's Sunday

Speaking of Laymen's Sunday, on two points all seem to be agreed: that there should be such a Sunday; and that it should come in the early fall, just as the fall program of the congregation gets into full swing. On one point there is a bit of difference: just what Sunday shall it be? Officially, it is October 20; but we have received notices from congregations planning to observe it October 6 or 13. All of which means that our notice of it in our first October issue is about right.

The Brotherhood office of the ELC has sent material to all the congregations, not only urging them to observe this Sunday, but also making specific suggestions as to how to do it. We need not concern ourselves about that subject here.

What concerns us is the *content* we lay into our observance. The basic fact is theological: The Word of God teaches the Priesthood of All Believers, which implies not only privilege and prerogative, but responsibility as well. True, that applies to every child of God, man or woman, in pulpit as well as in pew. However, on Laymen's Sunday we think first of what God requires of the men of the Church.

To each his own. Thank God for all those who find the best orbit for their service in the physical machinery of the congregation: in ushering and the like. But may it not be that our Church has been at fault in circumscribing its "lay activity" to these more obvious fields of activity? Let the chief message of this year's Laymen's Sunday be that whatever a man's endowments are, they are God's gift and are to be used in the service of God and to the glory of Jesus' Name.

"Yank Go Home"
these Lutheran

Okina

Above: From left to right—Tetsuo Chinen, pastor of Takahara Church; Miss Tomiko Fukuhara, song leader; Pfc Argyl Ullestad, chaplain's assistant and organist; Chaplain (1st Lt.) Donald J. Ostroot; Eugene Ginoma, interpreter. Below: A group of youngsters during a Bible class.

About three years a
Bible Class for Okin
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dren into the chapel
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Community Hall in
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Chaplain Mote depa
J. Ostroot, an ELC p
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Each week an ave
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Tomiko Fukahara, a
Ullestad, also an EL
lain Ostroot, with the
Okinawan law stude
Bible story contained
children.

The Dreux Air Bas
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and France. A numb
ances are planned. A
Chartres Cathedral.

The children enjoy a

d France

Chaplain organized the Agena
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Mote would invite nearby chil-
Vhen the Army AAA Headquar-
rea, Chaplain Mote spotted the
of Agena, and with the permis-
h the children. In January, 1957,
and Chaplain (1st Lt.) Donald
resent 97th AAA Group Chap-

n eagerly crowd into the build-
mn-sing which is in charge of
in music provided by Pfc. Argyl
vely the children listen as Chap-
interpreter Eugene Ginoma, an
dena Air Base, elaborates on the
ol leaflet that is passed out to all

choir at Dreux, France, has been
tions between the United States
been sung and future appear-
resented this fall at the famous

Above: The chapel choir of 35 voices presents "The Seven Last Words of Christ" by Du Bois at Dreux, France. Below: left to right—M/Sgt. Edward LeVau, choir director from Minneapolis; Chaplain John Pope; Pastor Raymond Berthoud, Reformed Church, Dreux, France; Chaplain Dean C. Hofstad, ELC.

Tomiko Fukuhara as song leader.

The Berggrav Proposal

At the General Convention of the Church in June 1956, the Church voted:

> That The Evangelical Lutheran Church now accepts membership in the World Council of Churches on a confessional basis and authorizes the Church Council to take all necessary steps toward full membership.

This resolution was placed before the Church Council at its annual meeting in February, 1957. The Council instructed the president of the Church to file the application that had been authorized by the Convention. This was done. On February 28, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, advised this office that the application would be placed before the Central Committee of the WCC, scheduled to meet on the campus of Yale University at New Haven, Connecticut, in July, 1957.

August 20 Dr. Visser 't Hooft wrote:

> I am very happy to inform you officially that at the meeting of the Central Committee of the World Council of Churches in New Haven, the unanimous decision was taken to accept the application of your church for membership in the World Council of Churches. As you know, our constitution provides that this decision must be communicated to the member churches and that it becomes effective six months after the time of notification if no more than one third of the member Churches have raised any objection.

Barring the unlikely prospect that one third of the member Churches would object to our membership in the WCC within the next six months, the ELC is now a member of the World Council of Churches.

Some people in our Church are earnestly fearful of membership in the World Council of Churches. These friends have pointed to the limited Basis for membership in the Council: "A fellowship of Churches which accept our Lord Jesus Christ as God and Savior." They have also pointed to the failure of the Evanston Assembly in 1954 to take affirmative action on Bishop Berggrav's proposal that there be added to the Basis the words "according to the Scriptures." Some critics outside our Church have gone so far as to say that the Evanston action indicates that the WCC is managed by "liberals," unresponsive to the wish of the churches.

In view of these fears and unfounded rumors, it may be in order to give a progress report on the Bishop Berggrav proposal. Since his suggestion applied to the Constitution, it was subject to the provision in Article VIII, which reads:

> The Constitution may be amended by a two-thirds majority vote of the Assembly, provided that the proposed amendment shall have been reviewed by the Central Committee, and notice of it sent to the constituent Churches not less than six months before the meeting of the Assembly. The Central Committee itself, as well as the individual Churches, shall have the right to propose such amendment.

The Berggrav proposal reached the Geneva office too late to be reviewed by the Central Committee and submitted to the member Churches six months before the Assembly. However, it was placed before the new Central Committee that was elected at Evanston. The Central Committee referred the proposal for study to a sub-committee of eight members, of whom three are Lutheran—Bishop Johannes Smemo of Oslo, Norway; Bishop G. Noth of Dresden, Germany; and Professor K. E. Skydsgaard of Copenhagen, Denmark. The committee has met three times since Evanston. A preliminary report was presented at the Central Committee meeting in New Haven last July.

After a conversation with Bishop Smemo, I went to Dr. Fry, chairman of the Central Committee, and asked him if I might be given a copy of the subcommittee's preliminary report. He graciously gave me his own copy. The report is not for publication, since it is to receive further consideration at the next meeting of the Central Committee before it is submitted to member Churches prior to the next Assembly meeting in 1960. However, it is no breach of confidence to report that the committee was unanimous in recommending approval of Bishop Berggrav's proposal and went a step further by expanding the Basis to include a Trinitarian statement. Some are opposed to such a revision of the Basis, contending that it may lead to the claim that there would then be a sufficient Basis for making the Council a church. In our judgment, the value of the proposed revision outweighs any dangers that may threaten. And since we are now a member of the Council, it will be our privilege to support the recommended revision if and when it is cleared by the Central Committee.

Fredrik A. Schiotz
President, ELC

BOOKS in review

Any books reviewed on these pages may be ordered from Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

reedom in Family Worship

CHRISTIAN WORSHIP BY FAMILIES. Richard E. Lentz, Bethany Press, 53 pages, 75 cents.

This book, says the author, is written ore particularly for those who feel "frus- ated, perplexed, or dissatisfied with their resent family worship experience." What a ender, slight, slip of a book to be sent pursuit of so vast a tribe of people! significant though it be in size and ice, Lentz's *Christian Worship by Families* es have considerable to say to families who e struggling with family devotions and d it difficult to identify as worship their vn experiences in their own families. Its st contribution to family worship, it seems me, is its claim that the finest originality d creativeness of the Christian family should erate in this area of life and that each family needs to go beyond limitation. With such a premise, Mr. Lentz obviously could not work out a complete manual of model worship services for a model family. Nor does he. Taking into full account the great diversities between families and within families of worship needs and capacities, he presents his helps and suggestions in outlines. In this way he manages to stretch his little umbrella tent of a book over much territory, and at the same time allows that blessed freedom to work out the pattern that best meets the individual family's needs. He manages also to have suggestions for families with adults only, as well as for families with tots and families with teen-agers—and even for the family and its worship in church. Here I cannot resist quoting one of Mr. Lentz's many good points: "Church leaders have an obligation to study the formal worship services of the church to determine how adequately they meet the needs of family groups." Perhaps the day will come when the finger of "it is your obligation" which the Church wags at parents reminding them to have their children in church every Sunday will become double-jointed and will wag backward as well, reminding the Church that it has an obligation to proclaim the truths of God from the pulpit intelligibly for children, and to lead children into worship experiences that make them wish to come back and worship again as an act of free will instead of by family pressure or any form of coercion on the part of the Church.

This book, it seems to me, would be excellent study and discussion material for WMF interest circles.

EDNA HONG
Northfield, Minn.

Honor Roll Congregations

(Continued from page 928)

mber Creek Lutheran Church rnegard, North Dakota	Wm. A. Humlie
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ando, Lutheran Church ando, North Dakota	T. A. Rykken
ntiochia Lutheran Church hurchs Ferry, North Dakota	David J. Cambell
lem Lutheran Church ummings, North Dakota	Ed. Johnshoy
orway Lutheran Church enbigh, North Dakota	R. T. Wanberg
pring Creek Lutheran Church odge, North Dakota	Alfred J. Wiger
rst Lutheran Church derlin, North Dakota	Joel T. Pederson
t. Mark's Lutheran Church ardner, North Dakota	Walter E. Kienberger
nited Lutheran Church rand Forks, North Dakota	J. P. Gaardsmoe
pose River Lutheran Church atton, North Dakota	Carl J. Field
race Lutheran Church cClusky, North Dakota	Wilfred L. Hanson
arshall Lutheran Church arshall, North Dakota	Alfred J. Wiger
ur Savior's Lutheran Church ercer, North Dakota	Wilfred L. Hanson
st Lutheran Church ame, North Dakota	Allen Turmo
nity Lutheran Church ntinel Butte, North Dakota	O. L. Olsrud
nity Lutheran Church uris, North Dakota	Anton Gerlach
thany Lutheran Church toria, South Dakota	Cyrus L. Solberg
thlehem Lutheran Church toria, South Dakota	Cyrus L. Solberg
st English Lutheran Church oton, South Dakota	Carl Thompson
Lands Lutheran Church Hudson, South Dakota	E. J. Haanstad
Cedar Creek Lutheran Church Lemmon, South Dakota	Dwight L. Ellefson
First Lutheran Church Mitchell, South Dakota	Robert L. Anderson
First Lutheran Church Sherman, South Dakota	Wendell M. Strangeland
Highland Lutheran Church Sherman, South Dakota	Wendell M. Strangeland
First Lutheran Church Northridge, California	Henry E. Ericksen
Highland Avenue Lutheran Church San Bernardino, California	Rev. Clarence Benson
Paradise Lutheran Church Paradise, California	Rolf Borg-Breen
Our Savior's Lutheran Church San Clemente, California	Louis C. Smith
Our Savior's Lutheran Church Denver, Colorado	A. A. Nelson
Saron Lutheran Church Strasburg, Colorado	James P. Christensen
Our Sovior's Lutheran Church Moscow, Idaho	S. T. Lokken
Messiah Lutheran Church Park Ridge, Illinois	Warren Weeg
St. Paul's Lutheran Church Eureka, Kansas	Marlin E. Ingebretson
Gold Hill Lutheran Church Butte, Montana	Fred D. Dommer
American Lutheran Church Harlem, Montana	S. G. Knutson
First Lutheran Church Opheim, Montana	J. D. Gilmore
Highland Lutheran Church Outlook, Montana	Richard Waag
Scobey Lutheran Church Scobey, Montana	I. C. Gronneberg
Zion Lutheran Church Staten Island, New York	Floyd R. Lien
Central Lutheran Church Portland, Oregon	Arne Christianson
Midland Lutheran Church Midland, Texas	E. H. Peterson
Selbu Lutheran Church LaCrosse, Washington	C. Blaine Gunderson
TOTAL	85

Meditations for the Family Altar

J. R. Hesten

TOWARD THE SEVENTEENTH SUNDAY AFTER TRINITY

The Epistle: Romans 9:14-33

The Gospel: Mark 2:18-

Monday, October 7
THE PATTERN
Read Ephesians 4:1-6

I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called.

Every life is lived after a pattern. If the pattern does not make sense neither will the life. If the pattern is strange, so also the life.

The pattern Paul is speaking of is the Lord Jesus. He was living after that. In fact, he was a prisoner for the Lord. He was held by the Power so that in all things it showed whom he was serving.

The message to the Ephesian Christians is meant for us, too. And the Pattern is still the same. If your wish is to live a life worthy of the calling to which you have been called, then be Christlike. Here is the Ideal.

And God will help you. Lowliness, meekness, patience, forbearance are gifts of the Spirit, and they are definite signs that you live after the high pattern of the Lord.

Make me a true prisoner of Thine, O Lord, Amen.

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Tuesday, October 8
THEY ARE WATCHING
Read Luke 14:1-11

One sabbath when he went to dine at the house of a ruler who belonged to the Pharisees, they were watching him.

They were watching Jesus at all times; these Pharisees who hated Him. Just let them catch Him saying the wrong thing or breaking one of the old traditions and they would have more fuel to feed the fires of hatred. Jesus knew that He was being watched, and when He was criticized always showed His critics that they were wrong.

Christ's followers are always being watched in all they do. If they are in the right they cannot be accused of being wrong. But if they are being watched, it should be the duty of Christians to turn the occasion into a means of winning to Christ. Non-believers see how quiet believers are in the face of trouble; they see how they depend on Help beyond themselves. They see how a life is lived when it knows this life is not all.

When you remember you are watched it makes you a good advertiser of what you believe.

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Wednesday, October 9
IS GOD FAIR?
Read Romans 9:14-26

What shall we say then? Is there justice on God's part? By no means!

Paul was talking about the fact t the Jews were not as favored as the G tiles. He was saying that the promise t was first given to the Chosen Race v taken from them and given to oth This seemed like injustice on the part God, as though He changed His m from time to time. But Paul points that the Jews themselves determined change by their own unbelief.

God is perfectly just; He is entir fair. On His part there is grace a mercy. That is one thing that can depended upon in a world of change a upset. His grace and mercy apply whe ever it is looked for. Both Jews and G tiles can be saved on the terms He offered.

Every child of God knows that he something more reliable than fate or c tiny to bank upon. By his belief in grace of God through the Lord Jesus has the promise of salvation.

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Thursday, October 10
SPIRIT OF THE LAW
Read Matthew 12:1-8

At that time Jesus went through the grainfields on the sabbath; his disciples were hungry.

Jesus was not breaking the law of the Sabbath just for the sake of breaking it. He was permitting His disciples to go into the grainfield and "pluck ears of grain" to eat. That was against the law for those who held to the letter of the law; for Jesus and His disciples it was not. The disciples were hungry and this was a simple answer to their need.

There are things that we should do and things we should not do as Christians; but that does not mean that we are bound by them at all times and in all cases. Jesus pointed out that there are times when acts of mercy are more important than the observance of rules.

It is all a matter of having the right spirit. In keeping the Lord's Day we do it out of love to Christ, to avoid offending weaker Christians, and because our lives need spiritual help and bodily rest. If we must do things that are contrary to accepted practice it is not out of carelessness.

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Friday, October 11
DON'T GO BACK!
Read Galatians 5:1-14

For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery.

Slipping back to the way it used to be is easy but often fatal. That is the warning Paul is giving to the Galatians who had been given light to see that they were saved by grace, not by works. They were free; now stay free, don't go back.

Those who are in Christ and know the power of the Holy Spirit in their lives, remember how before they came into this freedom they were slaves to sin. They are also aware how from time to time a bid comes to fall back into that same sin. And how strong that voice can be!

Stand fast! Remember that the freedom you have in Christ is the greatest gift you have. Nothing on earth has a higher value.

One of the secrets of keeping free is to draw closer to Christ. This is one of the strange facts of the Kingdom. Only those who are held prisoner by the love of God in Christ are truly free.

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Saturday, October 12
HIS LITTLE ONES
Read Matthew 18:1-7

"Whoever receives one such child in name receives me."

Jesus made a mighty appeal thro little children. He loved them because their dependence and their trust. He t a little child and used it as an exam of simple faith and said that if all pe would have faith as a child they would in the Kingdom.

Jesus protected children with His marks about our duty toward them. said as much as this, that He lived in ev child. "Whoever receives one such c in my name receives me." He wa against hurting children in any way, pecially in misleading them into error.

Here is a word to those who have c dren in the house. Let them be car and prayerful about them! Here is a w to the Church. Let it be sure to feed lambs! Here is a word to society. Let i mindful of the needs of little chil the world over. These children are G and we must tend to their needs both body and soul.

THE CHURCH in Today's World

anta Claus Church Dedicated

A new $140,000 church financed al-ost entirely by Church of Scotland ildren and named for St. Nicholas—nta Claus—was dedicated at Sight-l, a housing development near Edin-rgh by Dr. George Fielden MacLeod, derator of the General Assembly. The "children's church" is not just children but was built by Sunday hool pupils throughout the country their contribution to Church Exten-n.

Many children gave up a share of ir pocket money for the church. e child collected 2,000 halfpennies—out $4. A five-year-old sent a postal er for five shillings (70 cents). An-er collected eight guineas ($23.50) farthings.

Some of the offerings came from road. Children in the backwoods of nada sent one pound ($2.80). ong offerings in kind received were rass tray and an elephant bell from lia.

Plans for erecting the "children's rch" were launched 16 years ago h the holding of an architectural petition. The winners were two ng Glasgow architects whose de-ns were displayed at the Royal Scot-Academy three years ago. Their ns attracted such favorable attention t they have since been commissioned design several other churches.

The "children's church" is in con-porary style. At the entrance is a memorative panel depicting "Christ the lad with two barley loaves and fishes." To the right is a boat on Sea of Galilee. On its sail is a ss of St. Columba, who brought istianity to Scotland.

In the vestibule is a stained glass dow, the gift of a Glasgow artist. er it is a pedestal on which lies ook recording the names of all the Sunday school youngsters and others who contributed to the building fund.

The commemorative stone of the church was laid two years ago by the Duke of Hamilton, the Queen's Lord High Commissioner to the General Assembly of the Church of Scotland. His young son, Lord James Douglas-Hamilton, took part in the ceremony as the representative of the children of Scotland.

The church seats 545 people. It contains a suite of halls, a church officer's house and a manse. The minister is the Rev. R. C. Dick, who was inducted 15 years ago and had a wooden hut as his first church. Within a year or two he had over 1,000 members and 1,000 children in his Sunday school.

Anglicans Plan Tabloid

The Canadian Churchman, official magazine of the Anglican Church of Canada for the past 86 years, is to be replaced next February by a tabloid-type monthly newspaper, as yet unnamed.

The change was approved by unanimous vote of the General Synod's executive council at its annual meeting. The plan previously had been endorsed by the House of Bishops at a meeting in Winnipeg, Man.

It was announced that the General Synod would be asked to set aside $84,000 a year for the new publication until it is established.

The newspaper will absorb the departmental periodicals published from General Synod offices. Officials said it is expected to play a major role in helping to weld the Canadian Church into one national group instead of a collection of 28 dioceses.

Bible Shipment Refused

Yugoslav government officials recently turned back from the frontier two freight carloads of Bibles from the British and Foreign Bible Society.

The sources said the reason for the ban apparently was that, due to a printing mistake, the Yugoslav-language Bibles contained the words "Belgrade, 1956" on the front page, indicating they were printed in Yugoslavia. The government reportedly maintained it could not allow the distribution of Bibles containing such an inscription.

No Bibles have been printed here since World War II when Yugoslavia became a Communist-ruled country.

The informants said the Bible ban was discussed with government officials by British Foreign Secretary Selwyn Lloyd during his recent visit here.

Church sources in Belgrade said there is a great shortage of Bibles in Yugoslavia and many copies of the Scriptures are needed.

RNS Photo

WATCH YOUR GESTURES, PASTOR!—First Presbyterian Church in Port Gibson, Miss., is widely known for a metal hand atop its steeple with the index finger pointing to heaven. The 12-foot-high hand is a memorial to the Rev. Zebulon Butler, pastor of the church from 1828 until his death in 1860. An eloquent preacher, the minister had one well-remembered gesture—raising his hand upward. Parishioners wishing to perpetuate his memory, had a large hand placed on the church spire after his death. The first hand, made of wood, was attacked so much by woodpeckers that in 1890 it was replaced with an iron one.

Seminarians "Distracted"

A New York theologian, in an address at Oberlin, Ohio, decried the "distracted life" which he said is forced upon ministerial students in this country.

The Rev. Daniel Day Williams of Union Theological Seminary said today's seminarian is faced with "too many courses, too many subjects, too many papers, too many selections to read from too many books, too many hours on the field and too many hours going there and returning."

"On top of all this," he added, "seminary students are earning a living and raising a family and trying to be good citizens by belonging to too many organizations."

He told the triennial conference of the Interseminary Movement, "The result is that the student never develops the habit of sustained critical reflection and finds it hard to see how all this can have an impact on the church and the world.

"The greatest cause of this distraction," Mr. Williams said, "is the illusion that we can pack into three years 'everything that a minister ought to know.' "

He said that seminaries ought to "concentrate the years of theological study on the issues and problems which matter most, so as to lay a foundation for the minister's growth during his entire life of service."

Religion Too Popular

An evangelism leader told a conference of churchmen that the current popularity of religion in America "may be the greatest danger the Church has faced in a long time."

"If the (church) steeple is simply as American as apple pie and baseball then it is in trouble," said Dr. Robert Spike of New York. "The cross of Christ can never be popularized like a television jingle."

There is a danger of the Church becoming a symbol of respectability, Dr. Spike said. He warned that the "steeple must not be an ad for respectability. It must always be an intrusion on the skyline. It must stand for witness.

Among Lutherans

Assembly Book Published

Lectures and other addresses at the recent Lutheran World Federation assembly in Minneapolis have been published in book form by the Augsburg Publishing House. The volume also contains the 51 statements of faith received by the delegates.

The book is entitled "Messages of the Third Assembly" and includes the five main lectures on sub-topics of the assembly theme, "Christ Frees and Unites."

The lectures were given by Dr. Chitose Kishi of Japan, Dr. Hans-Werner Gensichen of India, Bishop Bo Giertz of Sweden, Dr. Edgar Carlson of the United States, and Bishop Friedrich Wilhelm Krummacher of East Germany.

Also in the book will be the opening worship sermon by Bishop Lajos Ordass, Primate of the Lutheran Church of Hungary; and the keynote address on the assembly theme by Bishop Hanns Lilje of Hannover, Germany. Dr. Carl E. Lund Quist, executive secretary of the Lutheran World Federation, wrote a preface to the volume.

LWF Delegate Dies

A delegate from East Germany the Third Assembly of the Luther World Federation at Minneapolis August died in Detroit, Mich., shor after he was stricken ill on the eve a speaking engagement.

The Rev. Dr. Guenter Herden, a leading member of the Evangeli Lutheran Church in Thuringia, su cumbed at Deaconess Hospital on A gust 30. Death was reported due acute pancreatitis.

At the close of the LWF Assemb on August 25, Dr. Herden left M neapolis to fulfill a series of preachi assignments in the United States fore his return to Gera, East Germa

ALC Opens "First" Mission Field in History in Ethiopia

The first American Lutheran Chur missionaries have arrived in the syno new field in Ethiopia.

To commemorate this fact, church of the ALC are observing Sund Oct. 6, as a day of special prayer this and other mission fields of ALC.

RNS Photo

LUTHERANS PLAN LATIN CONFERENCE—Fifty Lutheran leaders from North and So America and Europe met in Dubuque, Ia., in September to make plans for a Luther Latin American Conference in 1959. Shown are, left to right, the Rev. David Area Lu president of the Lutheran Church of Mexico; the Rev. Arnold Schneider of Brazil; H Gottschaid, president of the Rio Grande do Sul Synod of Brazil; Frederica Karle, presid of the Lutheran Church of Chile; Herman Stoer, president of the Santa Catarina Syn of Brazil; and the Rev. Zoltan Antony, president of the Lutheran Church of Argentina.

REUNION IN GERMANY—Sporting a beard grown during a year's study in England, the Rev. James Kallas, ELC missionary to the Sudan, stopped off to speak at Kaiserlautern, Germany. There he met a Luther Seminary classmate, Chaplain Paul Hansen (left). They are shown chatting with two other Army chaplains, the Rev. Walton Sugg, Jr. and the Rev. Charles Goss.

Ethiopia will be the first new mission field that the ALC has opened. When the ALC was organized in 1930 by a merger of the Ohio, Iowa, Buffalo, and Texas Synods, it "inherited" the India field from the Ohio synod and the New Guinea field from the Iowa synod. Both of these fields, however, had been taken over by these synods after World War I when the German missionary societies that had begun them were forced to curtail their activities.

In effect, therefore, the Ethiopia field is the first foreign mission field ever begun by the American Lutheran Church or by any of the synods that formed the ALC.

Colleges Grant Degrees

Two leaders of the Lutheran World Federation Assembly in Minneapolis in August were honored by ELC colleges before they returned to their home countries.

The Rev. Walter Zimmerman, vice president of the United Evangelical Lutheran Church of Germany, was awarded an honorary degree of Doctor of Divinity at the opening convocation of Augustana College. Pastor Zimmerman was also guest speaker at First Church in Sioux Falls on September 8.

At a Norwegian Conference retreat at Decorah, Ia., Kristian Hansson, director general in the ministry of church and education of Norway, was awarded an honorary Doctor of Laws degree by Luther College.

Church Buys Hotel

St. Paul's Lutheran Church in Toledo, Ohio (ALC) has purchased the adjoining 90-room Court Hotel and plans to convert it into a low-cost housing project for the elderly and a psychological clinic.

Dr. C. Umhau Wolf, pastor of the large downtown church, said negotiations are underway for a federal government loan to remodel the hotel.

When remodeled, the building will provide facilities for some 60 elderly persons who are able to pay their own expenses and care for themselves. The psychological clinic will occupy a part of the building. It will be used for testing and counseling services.

St. Paul's, with a membership of 3,300 adults, purchased the hotel for $80,000.

ALC Men to Minneapolis

Minneapolis will be host on October 11-13 to the biennial convention of the Brotherhood of the American Lutheran Church. The entire convention will be held in the Radisson Hotel in the center of the city. "Be Ye Doers" is the convention theme. The Rev. Charles E. Johnson, former director of ELC men's work, will be the keynote speaker. Featured speaker at the banquet will be the Rev. Reuben Youngdahl, pastor of Mt. Olivet Lutheran Church, Minneapolis. Dr. A. H. Ewald, president of Wartburg Seminary, will preach the convention sermon on Sunday morning.

Within the ELC

What's in a Name

Six new home mission congregations of the ELC report having chosen names for their churches recently. They are the following: Holy Cross Church at Commack, L. I., N. Y. served by the Rev. Thos. Boe; Bethel Church at Palatine, Ill. served by the Rev. Jack L. Olson; Prince of Peace Church at Beaumont, Texas, served by the Rev. S. B. Knudson; King of Glory Church at North Dallas, Texas, served by the Rev. Harold Pearson; Church of the Good Shepherd at Torrance, Calif., served by the Rev. Gerald Garlid; and Christ the King Church at North Surrey, B. C., Canada, served by the Rev. J. T. Dahle.

Expert Teaches Camping

Workshops on camping techniques are being held in eight areas of the United States currently by the ELC's Bible Camp Association.

Gerald Manlove, YMCA camping expert from Detroit, Mich., is conducting each of the workshops to which those involved in Bible Camp leadership are invited.

Dates and places of the workshops are the following:

Sept. 27—Puget Sound Lutherland, Seattle, Wash.
Sept. 30 — Flathead Camp, Lakeside, Mont.
Oct. 2—Bismarck, N. Dak.
Oct. 4—Arlington, S. Dak.
Oct. 7—Riverside Camp, Randall, Iowa
Oct. 8—Lake Shetek, Slayton, Minn.
Oct. 9—Luther Crest, Alexandria, Minn.
Oct. 11—Crooked Lake, Hatley, Wis.

People

The Rev. Agnar S. Tanner, formerly an evangelist of the ELC, was installed as senior pastor of Trinity Church, Brooklyn, Sept. 8.

The Rev. A. R. Herbert Johnson was installed as pastor of Calvary Church, Pacoima, Calif., August 25. Formerly pastor of Grace Church, Albert Lea, Minn., Pastor Johnson succeeds the Rev. B. T. Anderson.

The Rev. John Alver, Cornell, Wis., has accepted a call to United Church, Gardner, Ill., and will move to his new parish Oct. 31.

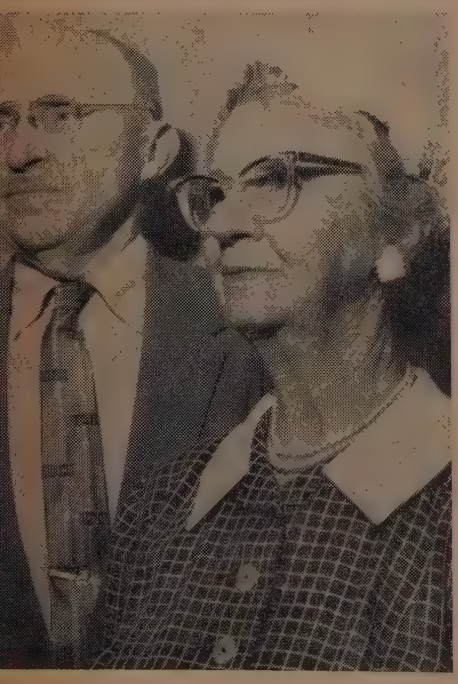
The Rev. Jerry E. Moe was installed Sept. 1 as pastor of the Valders parish, Valders, Wis. This parish consists of Valders, Gjerpen, and Our Savior's congregations. The Rev. Roland Schwandt, president of the Green Bay Circuit, officiated.

The Rev. Conrad E. Lund, formerly pastor of Mt. Zion Church, Edmonton, Alberta, Canada, has begun his new work as president of Camrose College, Camrose, Alberta. This is one of the secondary schools of the ELC.

The Rev. Mandus A. Egge, pastor of Christ Church, St. Paul, has resigned in order to accept a call to establish a home mission congregation in Fridley, a suburb northeast of Minneapolis. He will begin his new work Dec. 1.

The Rev. R. A. Ofstedal, pastor of First Church, Decorah, Iowa, has resigned his pastorate there, effective in November. At that time he will become pastor of Immanuel Church, Seattle, Wash., succeeding Dr. H. A. Stub.

Miss Edith Thompson, Director of Religious Education at St. Olaf Church, Austin, Minn., recently received the degree of Bachelor of Science in Religious Education from New York University. She has been on leave of absence from her position the past year and has now returned to the congregation. The Rev. Arthur Swenson is senior pastor of St. Olaf.



Mrs. Carrie Fosse, the oldest living member of First Church, Albert Lea, Minn., celebrated her 100th birthday on Sept. 8. Among the many greetings were those from President Eisenhower and Minnesota's Governor Freeman.

Miss Alice Otterness, for the past two years associated with the World Student Christian Federation in Geneva, Switzerland, has joined the staff of St. Olaf College. As campus counselor, Miss Otterness will head an advanced program of religious emphasis.

Marlin J. Wiemer has been added to the staff of Ascension Church, Milwaukee, Wis. as youth director.

The Rev. and Mrs. Ivar Sandberg of Barrett, Minn. were honored recently by the three congregations in their parish on the occasion of their 40th wedding anniversary. Pastor Sandberg has served the Barrett parish for 43 years.

The Rev. Robert W. Larson, formerly assistant executive secretary of the Division of College and University Work of the National Lutheran Council, has since September 15 been the pastor of Bethesda Church, Ames, Ia.

Miss Gladys Larson of Rolla, N. Dak. was installed on Sept. 1 as parish worker in the Lutheran parish in Scobey, Mont. the Rev. I. C. Gronneberg, pastor. Miss Larson previously taught school in North Dakota and England.

The Rev. Orwoll Anderson is on a year's leave of absence from his post of chaplain at the Red Wing, Minnesota Boys' Training School in order to take clinical training at the Federal Medical Center in Springfield, Mo.

Miss Ruth Monson, formerly of Petersburg, N. Dak. was installed recently as Visitation Director of First Church, Bemidji, Minn., the Rev. R. M. Williams, pastor.

HONORED FOR SERVICE—Among faculty members honored for long service to St. Olaf College recently were Latin professor and dean of women, Miss Gertrude Hilleboe; and professor of biology, Dr. Albert M. Holmquist. They were classmates at St. Olaf, graduating in 1912. Miss Hilleboe has been at St. Olaf 42 years, and Dr. Holmquist 38 years. Also honored for 38-year records were Mrs. Ella Hjertaas Roe, professor of vocal music, and Miss Nora Solum, professor of English.

Miss Alice Hoff of Minneapolis h been installed as parish worker Mount Hope Church, West Allis, W

Churches

Duluth, Minn—Our Savior's Churc the Rev. James O. Pederson, pastc dedicated its new church with a wee of festivities in September. Dedicato rites on Sept. 8 were conducted Dr. A. E. Hanson, president of t Northern Minnesota district. Speake at other occasions during the week i cluded Dr. Conrad Thompson, D Oscar Hanson, the Rev. Carroll Hinde lie, the Rev. O. M. Grimsby, and t Rev. Donald Thorp, a son of the co gregation. Special guest at the Satu day night banquet was Henry Kreftin of Alberta, Canada, who was in t church's first confirmation class 67 yea ago.

Dilworth, Minn.—Mortgage burnin ceremonies were held on Sept. 15 in t Dilworth Church, of which the Re Raymond Melheim is pastor. The co gregation, organized in 1948, retire the original debt on the building pu chased in 1949. A 4½ acre tract land has been purchased for futu expansion of the congregation, whi now numbers 625 members.

Olympia, Wash.—Formal organiz tion ceremonies of the new Luther Church of the Good Shepherd we held in the recently completed fi unit last month. The adult instructi class was also confirmed on that Su day and received into the charter me bership of the congregation. The Re Judson L. Crary is pastor.

Renville, Minn.—First Church, t Rev. Milo E. Lee, pastor, voted cently to invest $14,000 of its buildi fund in Shepherd of the Hills co gregation in Concrete, Wash. This lo enables the Concrete Church to rep a previous loan from Lakota Chur Lakota, N. Dak.

La Crosse, Wash.—A Christian Se ice flag with seven crosses was de cated at Selbu Church on September the same day on which Miss Be Ann Aune, a daughter of the cong gation, was consecrated as a par worker. Miss Aune has accepted a c to Springfield Church in Oregon. T Rev. Blaine Gunderson is pastor in Crosse.

W EDUCATION UNIT—A $65,000 education unit was recently dedicated by First urch, Volga, S. Dak. Dr. L. A. Pierson, president of the South Dakota district, conducted e rites. Included in the new building are 19 classrooms, a pastor's study, and an assembly- apel seating 100. The Rev. David S. Halbakken is pastor

Obituaries

Mrs. Clara M. Braaten, widow of the v. Olaf Braaten, died in Worthing- n, Minn. on August 10 at the age 70 years. Funeral services in Worth- gton were conducted by a brother- law, the Rev. B. J. Blikstad of Den- on, Minn. Burial was in Los An- les, Calif. Mrs. Braaten was born ar Lake Park, Minn. on August 3, 87. She attended Moorhead State achers' and Concordia Colleges. She as married to the Rev. Olaf Braaten 1911, and two years later accom- nied him to the mission field in ina where they served eight years. stor Braaten served pastorates in rgus Falls, Battle Lake and Com- ck, Minn. until his retirement in 43, when they moved to Salem, Ore. ey moved to Los Angeles in 1954, ere Pastor Braaten died in 1956. rs. Braaten is survived by two sons d five daughters.

Mrs. Veve S. Lorentzen, widow of e late Rev. Jens B. Lorentzen, died ly 8 in Edmonton, Alberta, Canada. neral services were held in Calvary urch, Edmonton. Pastor and Mrs. rentzen were married in 1914. He ved pastorates in Bonetrail, N. Dak. d Elk Point, Alberta, Canada where died in 1933. One daughter sur- ves.

Mr. George M. Hovlid, a long time sident of Menomonie, Wis. and active mber of Christ Church there, died gust 11 at the age of 88 years. Born Norway December 12, 1868, Mr. ovlid came to Menomonie in 1888. wo daughters and one son survive.

Dr. S. E. Urberg, a physician and rgeon in Duluth, Minn. for more than 30 years, died August 23 at the age of 60 years. A son of the late Rev. and Mrs. S. S. Urberg, Dr. Urberg was born in Blair, Wis. He was educated at Park Region and Concordia Colleges and the Universities of Minnesota and Wisconsin. He was a veteran of both World Wars. Funeral services at First Church, Duluth, Minn. were conducted by the Rev. Ray Farness. Dr. O. G. Malmin, editor of **Lutheran Herald,** preached the sermon and Dr. Alvin Rogness, president of Luther Seminary, brought a greeting. Survivors include his wife; two sisters, Mrs. Chester Anderson and Mrs. O. G. Malmin; and two brothers, both ELC pastors, the Rev. Konrad Urberg of Blair, Wis. and the Rev. Sigurd Urberg of Mahnomen, Minn.

The Rev. Lars J. Njus died August 4 in McIntosh, Minn. at the age of 86 years. He was born in Leikanger, Sogn, Norway on December 6, 1870. He came to the United States in 1888 and lived near Garretson, S. Dak. He attended the Sioux Falls Normal School and then taught school for several years. In 1901 he was ordained into the ministry after graduating from Luther Seminary. He served parishes in Lakefield, Grove City, and McIntosh, Minn. until his retirement in 1922. In 1944, Pastor and Mrs. Njus returned to McIntosh to live. He is survived by his wife, three sons and one daughter. Funeral services were held in McIntosh on August 8.

The Rev. Embret A. Norson died August 12 in Mondovi, Wis. at the age of 82 years. He was born November 8, 1874 in Vingelen, Tolgo, Nord Ostredalen, Norway. After emigrating to the United States, he was graduated from Concordia College in 1905 and the United Church Seminary in 1908. After ordination he served the following pastorates: Macoun, Saskatchewan, Canada (1908-10); Meridean, Wis. (1910-16) and Mondovi, Wis. (1916-44). Since his retirement he has served several churches as interim and supply pastor. Funeral services at Central Church, Mondovi, were conducted by the Rev. Harold Haugland. Greetings were brought by several pastors, including two classmates from the 1908 class of the United Church Seminary. Pastor Norson is survived by his wife, three daughters, and one son, the Rev. A. E. Norson of Belview, Minn.

Mrs. Hannah M. Hjermstad, widow of the late Rev. H. A. L. Hjermstad, died August 4 in Everett, Wash. at the age of 87 years. She was born Nov. 4, 1869, near Spring Grove, Minn. In 1910, she was married to Pastor Hjermstad, who served the following pastorates: Lakota, N. Dak. (1906-12); Mohall, N. Dak. (1912-17); Bothell, Wash., (1921-23); Chinook, Wash., (1923-25) and Anacortes, Wash. (1925-33). Mrs. Hjermstad has lived in Everett, Wash. since her husband's death in 1933. Funeral services were held there and also in Spring Grove, Minn. conducted by the Rev. Paul S. Reque, a nephew. Survivors include two daughters, two sons, and two stepdaughters.

Announcements

The American Federation of Lutheran Brotherhoods will hold its 16th biennial conference on Nov. 21-23 at the Fort Armstrong Hotel, Rock Island, Ill. Send advance reservations to: Lester Kreiter, 3601-30th St., Rock Island.

The choir of the International Church at Phnom Penh, Cambodia, wishes to purchase good used white choir surplices. About 25 are needed, all sizes, for men and women. Write air mail to Mrs. Carl W. Strom, American Embassy, Navy 150 Box C, c/o FPO, San Francisco, Calif.

Trinity Church of Chicago, Ill., the Rev. Harold S. Reitz, pastor, will celebrate its centennial from Nov. 3 through Nov. 17.

Wanted—one used safe for storing church records. Inside capacity—12x18. State price and weight. Ernest Tollefson, Box 24, Viroqua, Wis.

Circuit Conventions

Blue Earth WMF, Oct. 1, Trinity Church near Bricelyn, Minn. Speakers: Mrs. Odvin Hagen and Mrs. George Palleson (UELC).

Sioux Falls WMF, Oct. 8, Valley Springs Church, Valley Springs, S. Dak. Speaker: Missionary Daniel Vinge.

Denver WMF, Oct. 9-10, Our Saviour's Church, Casper, Wyo.

Milwaukee LDR, Oct. 13, Immanuel Church, Milwaukee, Wis. Speaker: Missionary Marjorie Bly from Formosa.

Harvey WMF, Oct. 12, First Church, New Rockford, N. Dak.

Crookston WMF, Oct. 8, Maple Lake Church, Speaker: Missionary Reuben Johnson.

Rice Lake WMF, Oct. 1, Bethany Church, Rice Lake, Wis.

Eau Claire WMF, Oct. 8, Stanley, Wis. Speaker: Miss Clara Jones.

Glenwood WMF, Oct. 4, Sauk Centre, Minn.

Mt. Horeb WMF, Oct. 8, East Wiota Church, rural Wiota, Wis. Speaker: Mrs. Talbert Ronning.

Decorah WMF, Oct. 29, Glenwood Church, Decorah, Iowa. Speaker: Pastor Robert Evans.

Lake Region WMF, Oct. 3, Knox, N. Dak. Speakers: Missionary Axel Overvold and Mrs. Lionel Opegrand.

Fergus Falls, WMF, Oct. 2, Aastad Church, rural Fergus Falls, Minn.

Watertown WMF, Oct. 10, Grace Church, Bruce, S. Dak. Speakers: Missionary Daniel Vinge and Mrs. Oliver Bergeland.

Warren WMF, Oct 8, Our Savior's Church, Warren Minn. Speaker: Pastor Walter Olson of Bread of Life Church for the Deaf.

Vernon WMF, Oct. 8, Viroqua Church, Viroqua, Wis. Speakers: Dr. Oscar C. Hanson and Pastor I. M. Thvedt, Ephphatha Mission.

La Crosse WMF, Oct. 15, Upper Pigeon Church, Pigeon Falls, Wis. Speakers: Pastor Marcus Gravdal and Missionary Eleanor Johnson.

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Brainerd WMF and Brotherhood, Oct. 20, Our Saviour's Church, Pequot Lakes, Minn. Speaker: Missionary Alex Overvold.

Mitchell WMF, Oct. 4, St. Matthew's Church, Spencer, S. Dak. Speaker: Missionary Reuben Johnson.

Changes of Address for ELC Pastors

Vern P. Asleson, Deronda, Wis. 9-15-57

Orwoll Anderson, Federal Medical Center, Springfield, Missouri 9-9-57

Aldine E. Anderson, Sheyenne, N. Dak. 10-1-57

R. A. Harrisville, Tuebingen, Germany 9-30-57

J. F. Haugen, 737-3rd St., Estevan, Sask., Canada 9-27-57

O. T. Haugen, 1713 Walnut Drive, Cheyenne, Wyoming 9-4-57

John G. Helgeson, Greenbush, Minn. 9-15-57

Ocee Johnson, Big Timber, Mont. 10-1-57

M. J. Moen, 104-2nd St., Phillipsburg, Kansas 9-1-57

Hans Nelson, Northome, Minn. 9-1-57

Elof G. Nelson, 70 Rich St., Waltham, Mass. 9-15-57

Jack L. Olson, 2903 S. Wilkes Rd., Palatine, Ill. 9-1-57

N. Olson, RFD No. 3 Pontiac, Ill. 10-1-57

O. G. Sahl, McClusky, N. Dak. 10-1-57

M. J. Sheldahl, 1426-9th St., N. Fargo, N. Dak. 10-1-57

Dale Striker, Plaza, N. Dak. 9-3-57

Jersing Thompson, Hingham, Mont. 10-1-57

Silas Torvend, 134 Gilbert, Santa Clara, Calif. 9-8-57

R. M. Vordale, 138 Gonzales Dr., San Francisco 27, Calif. 9-1-57

M. A. Berkeland, State Hospital, Big Spring, Texas, 8-27-57

David J. Campbell, RD 1-204, Princeton, N. J., 8-30-57 (connection)

F. W. Eide, Box 825, Poulsbo, Wash., 8-26-57 (connection)

Carroll F. Ellertson, 72 Ocean Way, Durban North, Durban Natal, Union of S. Africa, 8-1-57

Albert W. Erickson, 200 Whitworth St., Renton, Wash., 9-15-57

E. C. Grefsrud, Milan, Minn., 9-10-57

C. E. Hanson, 2313 Main St., La Crosse, Wis., 9-3-57

John Homerstad, 2359 Buford St., St. Paul 8, Minn., 8-27-57

C. T. Jenson, Clifton, Texas, 9-3-57

E. B. Kluver, 242 S. Laurel St., Turlock, Calif., 10-1-57

H. P. Nordby, 222 McKinley Ave., Eau Claire, Wis., 10-1-57

T. P. Nordmark, Dunseith, N. Dak., 8-1-57

Gordon E. Rasmussen, 215 Manitou St., Northfield, Minn., 8-28-57

T. H. Rossing, 3119 East 50th St., Minneapolis 17, Minn., 9-15-57

Edward Swenson, Thor, Iowa, 8-18-57

Gordon Tang, 139 Higashi, Tamagawa-Cho, Setagaya-Ku, Tokyo, Japan, 8-27-57

Jersing Thompson, 1805 Portland, Minneapolis 4, Minn., 9-1-57

Carl L. Ulrich, 20 Rue Ampere, Cachan, Sur Seine, France, 9-1-57

Robert L. Daehlin, 3083rd Aviation Depot, Travis AFB, Calif., 9-5-57

P. C. Lovseth, 40th Field Artillery, Missile Group, Red Stone Arsenal, Alabama, 9-5-57

Paul Roe, 2230th ARFC, New York Naval Air Station, Brooklyn, N. Y., 9-5-57

Thomas S. Severtson, 1st Marine Aircraft Wing, FMF, Fleet PO, San Francisco, Calif. 9-5-57

Newly Ordained:

Paul T. Lindstrom, 114 N. Maple, New Hampton, Iowa, 7-1-57

E. David Spencer, 320 Hunter Ave., Joliet, Ill., 7-1-57

Edward I. Ulseth, Lily, S. Dak., 7-1-57

Loren E. Halvorson, 4255 Penn Ave. S., Minneapolis 12, Minn. 7-15-57

Merlan D. Hatlestad, Palermo, N. Dak. 9-11-57

Douglas E. Lindgren, 3505 Linderman Ave., Racine, Wis. 6-16-57

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of the ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The members of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of the ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

260-acre improved farm, near Pine City and lake. Price $18,000. 531-

20-acre improved farm; berries; near Henretta on Hwy 107. 531-

60-acre modern farm in Kanabeck county Lutheran community. Reasonable. 531-

360-acre farm with fair improvements; lake shore in N. Minn. Price $15,000 with $25 down. 531-

100-acre farm in Olmsted county; le good house, running water. $18,000. 531-

240-acre farm, improved. Fine modern home. Tilled and all under plow. Dairy set-up $285 per acre. $25,000 down. 531-

160-acre farm, level, about all tillable modern house. Dodge county. $235 per acre $15,000 down. 531-

160-acre farm, fair to good bldgs. Excellent black soil. Small down payment. Lutheran community, Rice Co., Price: $28,000. 531-

¼ section farm near Clarkfield, Minn. bedroom, modern, brick house. 60 ft. ba with piped in water; silo and other bld 4½ mi. to town; school bus, mail rou Lutheran community. 531-

220 acres rolling land, 140 acres tillab Complete set of bldgs. 5 room house. $ per acre. Good terms. 531-1

190-acre farm 3 mi. from Clermont, on good gravel road. School bus and m route by door. Large dairy barn, silo, 1 story house and other bldgs. 100 acres und plow, balance pasture and some timber. Pric very reasonably. 531-1

Homes

Two-family house, older type, large co lot. So Minn. Lutheran town. Good inco property. $1500 down. Price: $5500. 531-1

9 room house in SE Minn. Short drive Rochester. 4 room apt. up. 5 rooms do Income property. Good schools, Lutheran co munity. Owner moving, anxious to sell. Pri $6500. 531-1

SE Minn. city. 4 bedroom house, garage lots. House not modern. Good well a

rden space. Being sold to settle estate. Price: 500. 531-14B

Beautiful, new 5 room home, (2 bedrooms) th 3 rooms in basement. In Pine River, nn. Owner moving to Calif. anxious to sell. ice: $12,700. 531-15B

usinesses

Hardware store in SE Minn. city of 1800. ell established hardware and bottle gas siness. Nice modern apt on upper floor. odern hardware dept and appliance display om. Large warehouse. 531-16C

Grocery store, town-highway location. Buy ck. equipment only. Ottertail Co. 531-17C

Hardware store, small town but excellent siness. Luth. area. 531-18C

Grocery-feed business, small Lutheran town. 531-19C

Dry cleaning plant; including large bldg th 2 apartments. All modern equipment. E Ia. 531-20C

Jewelry and gift shop for sale in EC Minn. y of 2,000. Farming community. Lutheran urch. Stock and fixtures, $18,000. Modern lg with new front. Terms to reliable party. 531-21C

Supermarket grocery in prosperous farming ea; county seat town in N Minn. Owner iring. 531-22C

Filling station and lunch room in N Minn. ort town. Will sell reasonably with or thout equipment. Desire 1/2 down payment d will carry bal. at very low interest rate. ssession Oct. 1. 531-23C

Paint and wallpaper store and decorating vice. $1,000 for fixtures. Decorating formu- on file. Owner retiring. C. Minn. 531-24C

Beauty shop in good N Wis. town. Luth. mmunity. Exc. business. Reasonable price. 531-25C

FOR RENT

Room and board in good, quiet, Christian me for a refined elderly man. In N Min- apolis Suburb. 531-26B

WANTED TO RENT

Wanted a furnished housekeeping room by dow. Prefer S. Mpls. 531-27B

POSITIONS WANTED

Wife of seminary student desires position as ganist in Lutheran church in Mpls or burbs. 531-28D

HELP WANTED

Cook and dining girl needed immediately Luther Seminary. Call or write for inter- ew. 531-29F

Housekeeper for widower with 2 grade hool children. Modern farm home in N. ak. State wages desired and give references. 531-30F

Day school of a Calif. parish, needs youth rector. Duties to include spiritual guidance, unselling, recreation etc. Only Lutheran ed apply. 531-31G

Wanted married man for farm work. Wages us milk, eggs, meat. Separate farm with od bldgs. School bus service. Lutheran and rm experience desired. S Minn. 531-32G

Exc. opportunity for doctor in fine com- unity 40 mi. from Twin Cities. New hos- tal being built now. 531-33G

Opportunity for drug store in thriving com- unity. 3 Luth. churches. 531-34G

Opening for photographer in Luth. commu- ty of 2000. No present studio. Bldg available. S. Minn. 531-35G

STEWARDSHIP AUDIO-VISUALS

— Film —

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Through the dynamic Christian experience of their fifteen-year-old daughter, Holly, the Riggs family discovers the importance of a Christian standard of values, and sees giving and spending in a completely different light.

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— Filmstrips —

A TIP OR A TALENT

It's about a teen ager who didn't mean to fall short in his personal stewardship to God. But he did! He awakened to the fact that he was really giving God only a tip on Sunday morning. Then he faced the decision every Christian young person faces, "What should I give?" (Walther League)

33 1/3 rpm record 10 minutes color Sale $5.00

TEST OF FAITH

Although there are several films and filmstrips which deal with tithing, here is one that approaches the matter of Christian giving from the New Testament point of proportionate giving. A young couple is about to set up a home. Each one has been giving to the church—he being a proportionate giver. With the expenses of setting up a home, should they continue on that basis? Consulting Dad and Mother they find their example of proportionate giving during their married life is pretty convincing. (Wartburg Press)

33 1/3 rpm 20 minutes B&W Rental $1.50 Sale $6.50

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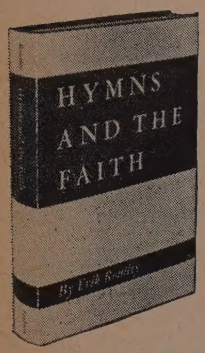

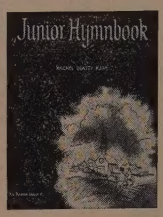

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